

5. IKDRA, thou art invoked, thou art
praised, the
great, the strong, the wielder of
sovereignty; come
hither and drink our libation.

6. Bearing the effused *Soma* and the
sacrificial
food, we invoke thee, INDIRA, to sit on
our sacred
grass.

^• Because thou art common to many
worshippers,
therefore, INDEA, we invoke thee.¹

8, The priests have milked for thee
with their
-stones this nectar of the *Soma*; drink
it, IKBEA,
well pleased.

9, Do thou, the lord, pass by all other
worshippers
and come quickly to us, and bestow on
us abundant
food.²

7. May (!OT>BA) the king give me cows
adorned
with, gold; 0 gods, let not MAGHAVAJST be
harmed.

8. Upon a thousand cows I obtain
gold,³ abun-
dant, delightful, wide-spread, and pure.

9. Plunged as I am in sorrow, my
children,⁴ by
the favour of the gods, obtain food, and
are blessed
with abundance in a thousand cattle.

¹ Sc. we invoke thee before the others.

² *Sravas* may also mean "glory."

³ The Scholiast seems to explain this as if the
cows came as it
were laden with gold from Indra.

⁴ Sayana takes *napdtah* as a genitive singular—
arakshitasya,
and would understand the verse, "destitute of a
protector as I
am and plunged in sorrow-, (my dependents) by the

favour of the
gods/* etc. But it is better to -take *napdtah* as
a nominative
plural.